



Walking on the Buddhist Path

Not understanding the Four Noble Truths, we continue to roam in the endless sea births and deaths (Saṃsāra). Offering to Buddha is unmatched when Buddha said to Ananda:

“Whenever the bhikkhu, bhikkhuni, layman or lay woman abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, is by such a one the Tathāgata is respected, venerated, worshipped and honored in the highest degree.”

“Great is the gain of concentration when it is fully developed by virtuous conduct, great is the wisdom when it is fully developed by concentration. Utterly free from the pain of lust, becoming, and ignorance is the mind that is fully developed in wisdom.”

— Mahāparinibbāna Sutta



1

Morality Training

(Sīla sekha)

As a lay person, we undertake to observe the 5 or 8 precepts. Why?

1. Out of compassion for others,
2. To protect oneself and protect others. Killing brings short life, stealing causes loss of one's property. Good begets good, bad begets bad. With the understanding of the working of the Dhamma, we undertake morality training.

Sīla is the foundation for Samādhi (Concentration).



Five Blessings When We Observe Morality:

1. Wealth will increase
 2. Good reputation
 3. Strong self-confidence, peaceful death
 4. Reborn in happy states
- More importantly,
it is the foundation for:
5. Concentration.

2

Concentration Training

(Samādhi sekha)

Concentration is defined as one-pointedness of mind or unification of mind. When the mind is rid of the five hindrances of sensual desire, ill-will, sloth and torpor, restless and remorse, and doubt, the mind will stay on a single object such as the breath without distraction. This leads to neighborhood or absorption concentration. A concentrated mind is wieldy, malleable, gentle, and powerful. When one directs this powerful mind internally, one sees the five aggregates as they really are; it is possible to see millions of particles (kalapas) arising and passing away very quickly in the body.

Samādhi is the foundation for Paññā (Wisdom).



3

Wisdom Training

(Paññā sekha)

Wisdom allows one to see the constant arising and passing away of the five aggregates. They are impermanent (anicca), subject to change and dissolution. What arises and passes away, subject to destruction, cannot bring happiness; it is suffering (dukkha). What is impermanent, suffering, and beyond our control — can we regard them as I, mine, or myself? They are not a self (anattā). The arising and ceasing of phenomena are beyond our control, what is beyond our control is not only devoid of self but also of suffering. Seeing rightly, one becomes disenchanted with the five aggregates; being disenchanted, one becomes dispassionate. Through dispassion, one is liberated from clinging.

This is the freedom of the heart!